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A Conquering Band.

WE'VE a band that shall conquer the foe,
If we fight in the strength of the King.
With the sword of the Spirit we know
We shall sinners to Calvary bring.

CHORUS—I believe we shall win, we shall win,
If we fight in the strength of the King.

We have conquered in times that are past
And we've scattered the foe from the field,
Then we'll fight for the King till the last,
And the sword of the Spirit we'll wield.

Our foe may be mighty and brave,
And the fighting be hard and severe,
But the King is the mighty to save,
And in conflict He always is near.

In the name of the King we will fight,
With our banners unfurled to the breeze,
We will battle for God and the right,
And the kingdom of Satan we'll seize.

Ever true to the Army and God,
We will fight in the name of the King,
We shall win with the Fire and the Blood,
And the world to His feet we shall bring.

Here and There, No. 3.

BY S. H. BASHOR.

Speaking of the doctrinal cast of the Brethren church recently, a gentleman of wide acquaintance among the denominations, and more than passing culture, remarked that of all Christian bodies, its ceremonials and forms, were the most simple, primitive, and consistent. That in its doctrinal code the church was just right, that it embraces neither too little nor too much. Some churches, teach and practice more than the Gospel requires, others teach and practice less, but the Brethren church, so far as I am acquainted with its full code, is fully and consistently apostolic and therefore just right.

However sincerely spoken this may have been, its claim and correctness is the boast of our people. In our entire doctrinal code there is not a solitary sectarian feature. The faith it requires is apostolic and divine. That "Jesus is the Christ the Son of God" is the central idea around which everything else in Christianity revolves. It was to convince the world of the surety of this claim that John wrote his testimony of the life and sayings of Christ. "And many other signs truly did Jesus in the presence of his disciples which are not written in this book. But these are written, that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through his name." John's testimony was a faithful record of the public ministry of the Lord, but every thing written was secondary and as collateral to the one grand proposition, that "Jesus is the Christ the Son of God" and that in such belief the world might have life through his name. Numerous declarations and examples in the New Testament emphasize the fact that this was the saving confession required of all who were admitted to fellowship in the apostolic church.

The ministry of the apostles was to convince intelligent beings that "Jesus is the Christ the Son of God." That "In him dwells the fulness of the God head bodily," that "No other name is given under heaven whereby men can be saved except in and through the name of Christ;" that "Every soul that refuses to hear Him shall be destroyed from among the people." That he "Is the way, the truth, and the life and no man comes unto the Father but by him;" and that men must "Obey from

the heart that form of doctrine" delivered to the saints.

Men once convinced of this fundamental truth, inquired what to do, were told, did it, entered the church, blessed God and continued in the fellowship of the saints, through the whole course of natural life. In them the authority of men was set aside, and the exclusive authority of Christ established over the heart. They believed that God had raised him from the dead, that he was divine, that God was with him, willingly yielded their lives to his service, accepted him as their leader, implicitly received all his teachings, and gladly did all he commanded. They knew "nothing but Christ and him crucified." They were his students, his disciples, his learners, humbly, devoutly and implicitly trusted in him and accepted all he ever taught. The teachings of men were set aside; a clear issue was made between the authority of men and the authority of Christ. The authority of all human leaders was consistently ignored and no power on earth was strong enough to win their affections from him. No man was admitted to confidence, or fellowship, who followed human leaders or refused to acknowledge and submit to the supreme authority of their divine leader and head.

This is why we have such illustrious examples of patient obedience, and suffering in the primitive church. To them it was consecrated loyalty to Christ, and eternal peace, or compromising disloyalty to him and everlasting shame. In them we have an example of the degree of faith sufficient to bring the life of man into entire service to every item of truth the Lord has taught. With each of them the doctrine of Christ was the same. There was but "one Lord, one faith, one baptism." There was but "one God the Father of all, who was above all, through all and in all." There was but "one form of doctrine" in which all believed, and to which all submitted, as to the doctrine of life.

Nor was there any disloyal, unconverted talk among them as to whether "this command is essential?" or "that command is non-essential?" With them, only one consistent thing could be done with any command. A command was to be obeyed whither from its nature it was the greatest or from its structure it was the least. There can but one thing be consistently done with all commands and the converted child of God is never at a loss to know what that is—that is to obey it. When that is done the full measure of a man's faith is taken. It is not done before. With the man of faith there can be but one question about the theories and speculations of men: they are fallable, they are without authority, they are without life, and must neither be given countenance nor encouragement. There is but one issue and that is about Christ, about his authority and his law. Men must believe on him, must confess him,

must accept him, as their teacher, leader and head. This is the watchword. Do you believe that Jesus is the Christ the Son of God? Do you accept him as your only authority in all matters of religious faith? Will you bow to him and him alone. Will you become his disciple, be divorced from all priestcraft, from all tradition and superstition, from the doctrines and commandments of men, the rudiments of this world and make him and his law your all in all? And this is to be the issue now. Christ is King, Jesus is the high priest, and "head over all things to the church." He alone hath the words of life. The controversy is to be narrowed down to a single point. Christ and his teaching against every thing else. Those opposed to Him as supreme, as the only religious lawgiver, and to his teaching as the only rule of religious faith, are to be our opponents, and no others. Those who preach more than the gospel, and those who preach less, are to be classed along with those who preach another Gospel entirely. See Gal. 1, and Rev. 22. All make the word of God of none effect. We must have the teaching of Christ and his apostles or we will have nothing at all. No other theory of conversion save that taught by them can be accepted. All else is spurious. That taught by the apostles and realized in their day, must be taught and realized now. "God is no respecter of persons." What He demanded of them he demands of us. He puts "no difference between us and them purifying their hearts by faith." Acts 15: 9. At the "time of ignorance he no longer winks" but commands men, everywhere, to repent, and still holds as a condition of eternal compact that only, "As many of you as have been baptized into Jesus Christ have put on Christ." This is the gospel plan. Purify the heart by faith, until the love of sin is destroyed, and the love of God is established in its stead. Bring the life into harmony of action, with the purified condition of the heart, by repentance, and involve the entire life into covenant and fixed relationship with Christ by being "baptized into him." This is Bible conversion. It settles the question for all time. A pure heart, a clean life, and a holy relation. No greater change can be wrought, and no greater is required. There is nothing sectarian about it. It is not our plan but the Gospel plan. It alone, must be defended. It alone must be pushed upon the attention of men. It alone is infallably safe and infallably correct. No compromise must be made with any sectarian theory or plan that has arisen, or been invented since. If this makes us Ishmealites among the people then Ishmealites we must be. God's word and God's plan must be espoused, defended, and maintained, at all hazards. His cause is our cause and his plan our plan. "Life and immortality are brought to

light through the Gospel" and through that alone. Brethren we are bound by a sublime and awful compact. We dare make no concessions. We are opposed, on the one hand, by the declaration that the "Bible alone is not sufficient, that something in addition is essential to keep the church together;" and on the other hand by the cry, "Any belief will do if you are only sincere in holding it." To neither of these can we yield. The love of peace and hail fellowship conspire to seduce us but if we would hold the integrity of our faith we dare not. "He that denies me before men, will I deny before my Father also" but "He that confesses me before men will I also confess before my Father." Then, brother be loyal now. "Know no man after the flesh." When you speak, "speak as the oracles of God." Fight, but not as one that beateth the air, and remember that only "As many as overcome shall sit down with me in my throne, as I have overcome and am sit down with my Father in His throne."

Blanco, Pa.

The meeting in the Brush Valley meeting house commenced on January 30th, and closed on the 17th of February. Elder E. H. Smith assisted the congregation and labored faithfully until the 10th, when he returned home to his family. May God bless Bro. Smith abundantly for his labor of love in the Master's cause. The immediate result of the effort, was ten by baptism, one by relation, the church much revived and others near the kingdom. During this series of meetings death visited the family of Mr. Adam and sister Croil and took away from them their only child, Katie Ann Croil, aged 1 year, 2 months and 19 days. Funeral services by the writer, improved from 2 Samuel 12: 23. May the father of the dear infant prepare to go to little Katie; for she cannot come to him, and may the fond mother live faithful so that all may meet in heaven, where no farewell tears are shed.

On my way home from this series of meetings I visited the Red Bank congregation and filled my regular appointments on Sabbath. Elder J. R. Flenner and wife united with the church by letters from the German Baptist church at Red Bank, also in the evening an aged Bro. and sister, who were members of the "Brethren in Christ" church for many years, were received to labor with and finish their course in the "Brethren church," of the Red Bank District. The church at this place has purchased a house of worship from the M. E. church, located at Mahoning Furnace. The present membership is 26, with two applicants, and a good prospect for an ingathering of souls. Elder Flenner is the resident minister at this time. His address is Oakridge, Blair Co., Pa. May God bless him abundantly so that his labors may be crowned

with success. Brethren pray for us so that the cause of Christ may prosper here in Pennsylvania as well as in other parts of the world; and may there be a general ingathering of souls into the fold of Jesus. For this let us all labor and pray.

J. B. WAMPLER.

Feb. 22, 1887.

Ripon, California.

On the 6th inst., Bro J. P. Wolfe came to us, and broke the bread of life to us, and I must say, we were getting very hungry for the spiritual food, as it has been five weeks since he preached for us. After services, we took a vote on Sunday school, which resulted in a unanimous consent for a school. As Bro. Wolfe had to attend a funeral that afternoon at some distance, we postponed our organization until the following Sunday when a goodly number of us met and opened the meeting by reading a portion of Scripture, singing and prayer.

The school was then organized by electing, B. G. Frederick, Superintendent; Sister Nancy Frederick, Assistant; Mr. Robert Milton, Secretary; Miss Emma Dirst, Chorister. We then formed into three classes, Bible class, Intermediate class and Primary class. Following are the teachers: B. G. Frederick was chosen to take charge of the Bible class; Mrs. Buchanan, the Intermediate class, and Miss Ida Hearalson, the Primary class. And now our little "Band" numbers 27, instead of 11 as we reported to the EVANGELIST, of Nov. 10th, '86.

B. G. FREDERICK.

Spring Grove, Va.

I have been receiving a number of letters from sisters, concerning this country. Just now let me tell you, if you want to change a cold, changable climate for a milder one, try the old Dominion. I do not think you would regret the change. Some may think that it would be very hot here in summer, for that was what I was expecting, although badly mistaken I was indeed. I would sooner spend the summers here than in the North, always having a cool breeze, and the winters being here like April and May in the North. There are a great many emigrants here from Michigan, Pennsylvania, Kansas and almost every state in the Union. I would be very glad to see some of the brethren and sisters locate here, so that we could build up some good cause. If there are more that wish to learn more about this country, by enclosing a stamp will receive a prompt reply. When we say Bro. Garber, we know to whom we are speaking. We wish you would take a notion to learn more about the South, and call on us. We think there could be some good done here. We only live about one-fourth of a mile from a railroad station, M. E. church, school, etc. We occasionally see notes in the EVANGELIST from Va. We often wonder what county. As we have no church news to write this may not be interesting, so I will close by wishing the greatest of blessing on all God's children and success to the EVANGELIST.

MAGGIE RITTENHOUSE.